

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortapes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Haugen, Rev. A. K.
mar 43

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

18de aargang.

Winnipeg, Manitoba, Andet Nr. i Februar, 1942

Nr. 4

Fastelavnssøndag.

VEIEN HAN MAATTE GAA!

Johs. 1, 29—34.

Av sogneprest J. Hesla, Berg

Daapssøndagen — slik lyder overskriften til denne søndags tekster. I den første av de tre tekster fortelles enkelt og gripende om Jesu daap. Han kom til Jordan til Johannes for aa bli døpt av ham. Og det heter bl. a.: Se, himmelen aapnet sig for ham, og han saa Guds aand fare ned fra himmelen som en due og komme over ham. Og fra oven lød røsten: Dette er min sønn, den elskede, i hvem jeg har velbehag.

Ved sin daap blev Jesus innviet til den gjerning han hadde paatatt sig: aa frelse verden.

Tankeløst kommer det vist ofte over leperne: Han skulde frelse verden. Det blir lite overveiet hvilken veldig sannhet dog dette er: verdens frelse, dens evige redning!

Skulde ikke den enkelte av oss sette sig stille ned og inderlig takke! Takke fordi Han har gjort ogsaa min frelse mulig. Ja, takke fordi min frelse er fullbyrdet.

Men hvor blev det en tung vei aa gaa for vaar frelser — hvor striden blev haard før seiren var vunnet. Sannelig, vi blev dyrt kjøpte! La oss høre hvad der sies i den annen tekstrekke idag. "Han skal overgis til hedningene og bli spottet og haanet og spyttet paa, og de skal hudstryke ham og slaa ham ihjel." Han blev hvete Kornet som maatte legges i jorden og dø. Derved kunde det bli megen frukt.

I dagens tekst staar disse kjente ord: Se, der Guds lam som bærer verdens synd. "Aa byrde som paa dig var lagt" — all verdens synd! Han maatte bære den — lide og dø for dens skyld. Derved kunde han bli løsepenge — ja naadestolen til evig frelse og frifinnelse for hver eneste synder som iler til ham.

Se, der Guds lam, sies det til oss. Du bekymrede, se dog at han har baaret og sonet alle dine synder. Se, at ditt frihetsbrev rekkes dig av din naglemerkede frelser og venn! Og det gir dig retten til aa være Guds barn. Han blev gjort til synd for oss, for at vi i ham skulde bli rettferdige for Gud. Naade over naade! Og jeg spød: Hvad trenger vi saa mer? Hvad større ting kan vi begjære?

La mig faa fortelle en oplevelse. Den blev saa alvorlig for mig. Det var en dødssyk. Jeg hadde nettop minnet den syke om et ord som sikkert har vært tusener av sjeler til hjelp: Jesu blod renser fra all synd. Kun at vi opriktig bekjenner den. Den syke tar min ene haand og sier i samtalen løp: Kan jeg dø paa dette? Ja, det kan De, svarte jeg. Kort etter var denne sjel inne i evigheten. Kjære leser, lammets blod gir oss adgang til himmelen. Men saa gjelder det ogsaa at vi ikke ringeakter det.

Noen spør kanskje: Hvad skal jeg gjøre? Se der Guds lam! Overgi dig til din frelser med din synd, tvil og vantro — ja som du er! Men vær sann og opriktig. "Det er liv i aa se paa det blødende lam!" Stans litt — be Gud om aa gjøre denne sannhet levende for dig. Mere stor for dig enn før.

Vi begynner fastetiden. Kjære medvandrere, du som har truffet valget for din frelser, skal vi søke i disse ukene som kommer aa følge vaar frelser paa hans vei til kors og død, men og til evig seier. Og jeg skulde ønske at hver enkelt av oss paa ny maatte innvie sitt liv til ham, som bar vaare synder paa sitt legeme op paa treet, for at vi skal avdø fra vaare synder og leve for rettferdigheten — ham ved hvis saar vi er lagt.

Saa skulde fastetiden bli til aandelig vekst for oss, til troens bestyrkelse, til glede i Gud og til helliggjørelse i vaart daglige liv.

JOHN TROT LAND

John Trotland døde paa Gamle-hjemmet i Bawlf den 4de Februar 1942. Hadde hans levetid blit forlenget tre uker saa hadde han naad en alder av 69 aar.

Et aar siden sidste høst fik han et slagtilfelde og omendskjønt han syntes at komme over dette, saa tog hans krefter av mer og mer fra den tid. I den sidste tid led han av hoit blodtrykk. Han visste at hans tid var snart forbi og udtalte til nogen av sine venner at han var glad og lykkelig i sin frelser.

John Trotland var en av de trofaste og stille i landet. Han blev frelst i forholdsvis ung alder. Han gik en tid paa Framnes ungdomsskole. Han begyndt tidlig som legpredikant, først i Norge, og senere her i dette land.

Han reiste fra Norge 1909 og reiste først til Seattle, Wash. hvor han var omtrent tre aar. Siden han kom til Alberta hadde han sit hjemsted ved Ferry Point. Han var medlem av Bethlehem Menighed, af Frikirken dersteds. Trotland var ikke gift.

Han var en meget dyktig og baade grundig og klar forkynder av ordet, og hans aandelige børn er ikke faa. Han stod ogsaa i flere aar som formand for Central Albert N. L. Indremissions forening.

At Trotland hadde vundet sig mange venner kom klart tilsyne ved jordferden. Der kom mange "carloads" fra Camrose og Bawlf og flere langt bortliggende steder.

Pastorene Odland og Peterson talte ved baaren. Han lagdes til hvile paa Bethlehems gravgaard ved Ferry Point. Mange kranser i form av gaver, blev git til forskjellige missioner ved hans baare. Fred med hans støv. Velsignet vere hans minde. —Eilert Knudson.

MINDEORD

Severine (Grimsrud) Marken var født 1877. Hun kom til Amerika med sine foreldre da hun var tre aar gammel. Hendes foreldre levte i Staterne i mange aar, og siden flyttet til Kanada ner Torquay.

Severine var altid intrerret i Guds rikes arbeide. Selv levet hun i troen paa Jesus alene som sin frelser, med stadig bøn om at faa samles med sine kjere i himmelen. Hendes foreldre samt flere av hendes brødre og søstre har gaat forut.

I 1928 blev hun gift med Jul E. Marken som er vel kjendt, serskilt i Saskatchewan. Mrs. Marken døde plutselig den 31 August 1941 av slag.

Gaver til forskjellige oiemed er git som minde kranse paa hendes baare. Det er godt for hver og en som faar flytte fra jordens urolige scene til himlens evige havn.

I samme forbindelse vil vi ogsaa faa nevne Mrs. Ingrid Marken, Jul E. Markens mor. Hun var født den først mars 1848 i N. Aurdahl, Valdris. Hun levte 29 aar med sin datter Mrs. S. N. Hendrickson, Pennant.

I et brev far Jul Marken siger han: "Min mor blev omvendt i sin ungdom og altid bar klart vidnesbyrd om sin tro paa Jesu blods rensende kraft. Hun formanet os til at leve for Jesus med stadig bøn om vor frelse."

Ingrid Marken døde den 22de december 1940. Maa Herren styrke broder Marken og gi ham trøst i savnet. Snart er vi hjemme og staar for tronen. —V.

Begynn med det første!

Var det kun et eneste sted du forstod i den hellige skrift: Vel, saa har du først aa gjøre det, men ikke har du først aa sette dig hen og grunne over de dunkle steder. —Søren Kierkegaard.

Kjære Gud, hjelp oss dertil ved din aand! Amen.

CHRISTIAN HALLESBY

--- gaardbruker og forkynder

Johannes Ringstad

Den mand som jeg skal vie nogen tanker paa i prent denne gang er avdøde Christian Hallesby fra Aremark i Østfold, Norge. En av mandens sønner er den bekjendte dr. O. Hallesby, professor ved Menighetsfakultetet og tillike formand for Landsindremissions-selskapet i Norge.

I min barndom husker jeg "gamle" Hallesby talte paa en missionsfest i min bedstefars hjem i Rakkestad, og ellers i vintertiden reiste han og forkyndte ordet i nabolaget. I 1922, aaret før jeg drog til Amerika, saa jeg Christian H. for sidste gang. Det var under en høstfest paa Haugtun Ungdomsskole ved Sarpsborg. Da var han sammen med sin søn Ole. Vi tok dengang et "snapshot" av far og søn isammen, men billedet er blit forlagt nogen steds, ellers skulde det ha tjent som "cut" for denne artikkel.

"Gamle" Hallesby var jo ingen gammel mand naar han gik med den benævnelse, men det var for at skille mellem far og søn, for sønnen Ole (dr. Hallesby) reiste ogsaa i nogen aar som prædikant paa samme steder som faren efter at han allerede hadde tat sin teologiske embedsek-samen.

Naar jeg har sat mig fore at nævne litt om denne mand, saa skal jeg gjøre det under tre hovedtanker, nemlig: 1. Hans gudsforhold og forkyndergjerning. 2. Hans jordiske kald. 3. Forholdet mellem far og søn.

I. Gudsforhold og forkyndergjerning

Christian Hallesby hadde faat kristendomsindflydelse i arv fra sine foreldre. Hjemmet var helt igjennem et kristelig hjem, hvor Guds ord og bøn var likesaa almindelig som mat og drikke. Mange Haugianere var vel mottat paa søndre Hallesby i gamle dage, endog gamle Elling Eielsen fandt veien til dette læserhjem.

Dog kunde Christian ikke finde sig til rette bare ved opdragelseskristendom. Han sier selv: "Den kristelige indflytelse som mine foreldre øvde paa os barn gjorde at vi ikke kom der hvor slet selskap for-dærver gode sæder. Trods dette kan jeg allikevel ikke si at jeg blev staaende i min daabspakt."

Det kan være flere aarsaker som bidrog til at Christian kom til bevidst liv i Gud, men sikkert er det at et par gamle husmandsfolk under gaarden Hallesby blev brukt av Gud til at bære gaardmandssønnen frem i bøn til Gud om hans frelse. Disse to gamle, Jørn og Mari Holen, fik forresten sine bønner besvaret i tre slegtled. Først bad de for Anders, far til Christian, indtil Gud besvarte den bøn. Saa bad de for Christian selv, indtil den bøn blev hørt, og endelig bad de for Ole, søn til Christian, som studerte til prest i Kristiania "med et vantro hjerte." Den bøn blev ogsaa besvaret før disse to husmandsfolk laa under tuen. Den besvarelse kom like under jul i aaret 1902 da student Ole kom hjem paa juleferie. Det var til Jørn og Mari Ole gik først og fortalte dem om at han hadde "git sig over til Gud."

Christian Hallesby maatte gaa igjennem flere aandelige kampe, som er saa typisk for haugiansk kristendom. Det tok en tid før han fik tro naaden. Han sier selv: "I lang tid gik jeg i sørgeklær under fiendens tryk." (Salme 42, 10) Men saa kommer der endelig forelæsningsord i form av salmevers, bibelord og andet. Et ord fra Luther gjorde ham særledeles godt: "La ikke loven komme ind i barnekammeret, den faar bare holde sig utenpaa kjødet." Saa

Grunnvollen

Naaden hos Gud faller ikke og vakler ikke, men staar fast evindel-ig. Min trøst og fred beror paa det som er hos Gud, ikke hos mig. Min ros lyder saa:

Kristi blod gjelder mere enn mine synder. Guds ord gjelder mere enn mine tanker og følelser.

Imot Kristi blod er alle mine synder bare som maa gnister mot det store hav. Imot Guds ord er alle mine motsigende følelser bare som røk og støv mot et stort fjell. Paa denne grunn vil jeg baade leve og dø trygt. Rosenius.

fik da Christian snart efter skue ind i frihetens fuldkomme lov, og der holdt han sig siden til sin døende dag.

Som en kristen beviste han sin tro paa Gud paa en barnslig og liketil maate. Baade i det timelige saavel-som i det aandelige gik han barnets vei til sin himmelske far. F. eks. naar hans mor spurte ham om han ikke tænkte at gifte sig, saa sa han: "Den sak har jeg lagt i Guds haand. Vil han jeg skal gifte mig, vet jeg han vil gi mig den hustru som passer for mig." Og vor Herre gav ham en som passet for ham, nemlig Lina Tollefsdatter Dahl fra Herland.

Tre vækkelser kom over Aremark-bygden i "gamle" Hallesbys levetid. Han blev den aandelige leder for de vakte der i bygden. Metodister, Waldenstrøms-bevægelsen og Frikirke-folk begyndte at "fiske i rørte vande." Hallesby forsøkte at arbeide sammen med disse retninger saa langt han syntes det lot sig gjøre, men han gav aldrig op sit lutherske og kirkelige syn. Ved sin støe kristelige bevægelse ind i et sundt luthersk-haugiansk spor, med indremissionsvirksomhet som arbeidstaktik.

Sin forkyndergjerning begyndte H. paa en reise sammen med Jørn og Mari Holen til Vestfold. Disse to husmandsfolk hadde jo reist og forkyndt ordet paa flere steder paa Østlandet. Nu bad de gaardmands-sønnen at følge sig paa forkynderreisen til Jarlsberg. Derborte var det likesom at Christian mottok en "aandsdaab" og den blev merkbar baade for ham selv og de som hørte paa ham.

Som taler og forkynder var "gamle" Hallesby sommetider noget tør at høre paa, og han var slettes ikke nogen stortaler. Han vidste det selv. Han avtalte endog med en av sine venner at naar vennen syntes han blev for langtrukken, saa skulde han gjøre mine til ham at han skulde slutte. Men var Hallesby ingen flydende taler, saa var han saa meget mere en bønnens mand. Ja, den mand hadde faat bønnens naadegave, for der skedde mange under ved hans bønneliv. I dette stykke kom han ogsaa sin søn til hjælp i flere forunderlige hændelser.

I sin forkyndervirksomhet prøvet han altid saa langt som det stod til tam at staa i et venlig og forstaaelig forhold til prestene og det kirkelige embede. Dog, han hadde ogsaa kjærlighetens mod til at si fra og tale privat med prester som synes at ta tingene paa forkjært maate naar det gjaldt liv eller forkyndelse. Med bygdens prester var der altid godt forhold, og forresten var disse prester av den type at de forstod sig paa lægmandsvirksomhet. Presten Aagard, f. eks., var jo en av disse prester som samlet kristenfolket om sig for at be om aandsfornyelse og væk-kelse over bygden.

De helliges samfund var himmel paa jord for Christian Hallesby, og derfor blev ogsaa hans hjem et ar-nested, for broderkjærligheten. Han gjorde alt som stod i hans magt for at avverg og fjerne uenighet og

HYRDEN

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Rev. Albert M. Vinge, Editor
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Bestyrelsen for Gamlehjemmet møtte i Bawlf den 10de Februar. Da vi var paa vei til Camrose College fik vi anledning at se indom. Alle medlemmer paa bestyrelsen var tilstede. Vi blev ogsaa venligt indbudt at nyte sammen med bestyrelsen den velsmakende middag som blev serveret.

Efter middagen besøkte vi Pastor Tandberg paa hans koselige verelse. Han var vor nærmeste naboprest i Prince Albert krets. Det var hyggeligt at møte ham igjen. Han var syk en tid før han kom til hjemmet men mente nu at han holder paa at komme sig igjen. "Jeg har ingen planer for fremtiden," siger denne gamle herrens tjener, "jeg vil bare hvile." Han har sit bibliotek med sig, samt sin skrivemaskine. Naar krefterne tiltar faar vi gjerne høre fra ham gjennom Hyrdens spalter.

Hjemmet trenger en nye bygninger. Vi takker Gud for bygningen han har git os men indser dog at en ny er saart paakrevet.

After en kort tur ut paa landet fik vi oververe avslutningen av bestyrelsesmøtet. Professor Bergh skulde komme med os tilbake til Camrose College.

Det synes at vere koselig for de gamle paa hjemmet. Da vi sat inde i Pastor Tandbergs verelse banket det paa døren. Joan Grimsrud som tjener ved hjemmet hadde blit bedt om at tilbyde os eftas kaffe serveret i Tanbergs verelse. — Her et et hjem for gamle og utslitte som har naad livets kveldstund. Mangen en ensom sjel har fundet herberge her og faat hjelp baade til sjel og legeme. Gud velsigne Gamlehjemmet. —V.

splid mellem de troende. Ved læsningen av Luther og Franckes skrifter fik han et lyst kristendomssyn. Derfor blev ogsaa hans vidnesbyrd sterkt evangelisk farvet, naar han talte til vækkelse for uomvendte saavelsom helliggørelse til troende. Sin forkyndervirksomhet holdt han paa med i 55 aar. Paa mange av sine reiser hadde han sin kone med. Hun hadde et særskilt lag med sig til at samtale med folk efter møtene, og ellers hadde hun faat sangens gave. Mange gange fik hun liv i møtene med sin deilige sang naar det ellers faldt noget tungt for Hallesby naar han talte. Hans kone, Lina, døde naar sønnen Ole var bare 12 aar gammel. Christian H. blev gift for anden gang nogen aar senere.

II. Hans jordiske kald

Christian Hallesby var bondeson, og det var som gaardbruker han syset i sit jordiske kald. Christian blev en forretningsmand i jordbruk. Han overtok gaarden Søndre Hallesby i en ynkelig forfatning, da hans far hadde været sykkelig i flere aar og magtet derfor ikke at holde tilbørlig effersyn med gaardsstellet.

Sønnen begyndte gaardsbruket efter moderne metoder, saa gaarden nogen aar senere avlet det dobbelte. Søndre Hallesby blev et mønsterbruk for hele Aremarks bygd. Alle huser og bygninger som staar der idag blev bygget av Christian. Den merkbare fremgang i gaardsstellet gjorde Christian H. til en holden mand i det økonomiske, men samti-

dig steg ogsaa respekten og agtelsen i bygden for denne mand. De fleste kommunale hverv blev ham betroet. Saaledes var han medlem av herredsstyret i 24 aar, forlikelseskommisær i mange aar like til sin død. Han var ogsaa stortingsvaramand fra Idde og Markers valgkreds i sin tid.

Paa grund av denne mands fremgang i det rent jordiske og folkets respekt for ham i almindelighet tænkte sønnen Ole at det maatte nu være noget ved disse "læsere" allikevel, for de forstod sig da ikke bare paa Guds ord, men ogsaa paa at stille en gaard. Det er jo forresten vel kjendt at haugianerne var foregangsmand i jordbruk, industri og haandverk. Dette vilde sikkert tjene til sand kristendoms fremgang om dette træk kunde bli typisk blandt disse som mener sig at være haugianernes arvtagere idag. At klare sine timelige affærer med agtelse og værdighet taler et sterkt sprog til verdens barn. Christian Hallesby magtet at "tale" det sprog gjennom sit gaardstel.

III. Forholdet mellem far og søn

Som allerede nævnt var Christian H. far til dr. Ole Hallesby. Av den grund vilde det sikkert interessere læserne av denne artikkel at bli litt kjendt med dr. Hallesbys barndomshjem.

Christian og Lina H. hadde 8 barn, men 5 av barna døde tidlig. Tre gutter vokste op til voksne mænd. Den ældste av guttene er dyrlæge og den yngste er diplomingeniør. Den mellemste er Ole, professoren.

Faren Christian levte slik blandt sine barn at de fik en ubønhørlig tilid til ham, og med tilliden fulgte den sønlige respekt som er selve aanden i det fjerde bud. Faren vilde at Ole skulde studere, men Ole synes ingen lyst at ha til det. Saa fandt faren paa at gaa den mere indirekte vei, idet han sendte gutten til klokkeren i bygden for at han kunde læse privat med ham. Det hjalp. Gutten fik lyst til at gaa paa skole efter dette, og saa bar det omsider til Kristiania, hvor han tok eksamen artium. Men nu vilde Ole studere til doktor (læge), men det fik en brat ende naar han opdaget at han ikke taalte at se blod. Saa bestemte han sig paa at studere teologi, og slik blev det.

Faren vaaket imidlertid over sin søn i bøn og paakaldelse til Herren. Endskjønt faren syntes vel om at Ole skulde gaa den teologiske vei i sit studium, saa vidste han vel at det ikke hadde kommet til aandelig gjennombrudd med sønnen. Og det skulde snart bli en prøvelsens tid for faren, naar sønnen kom hjem i ferietiden og la frem sit "nye" livssyn, som forresten var alt andet end kristelig. Farens tro hadde gutten nu vraket, men det strenge moralske grunnsyn hjemmefra, det hadde holdt sig. Gutten vilde argumentere med faren om det nye livssynet sit, og faren la imot ham, men gutten vandt i ordskiftet saalangt som logikken angik. Faren sa da til Ole: "Du snakker mig rundt, men du overtøyer mig ikke." Saa blev det slut med al debat om det nye livssyn og faren nævnte sin tunge sorg bare til een — nemlig Gud. Sønnen saa nu at faren led for hans skyld, og det virket mere og sterkere end noget andet i hans liv.

Saa bad da faren for sin søns frelse, for en saadan utlært prest vilde da bli en bespottelse for Gud og mennesker. Og dagen kom, et aar for embedseksamen. Gjennem flere hændelser fandt sønnen ut at det "nye" syn blev en ren skuffelse og det raknet baade her og der. Saa var det godt at komme hjem til far og spørre ham hvorledes en sand omvendelse gaar for sig. Da var det at Christian, faren, kunde faa optræ som "professor" for sønnen, og det endog i praktisk teologi. Faren stod den prøve godt, for mange aars kristen erfaring hadde han at falde tilbake paa, og utifra denne sin rike erfaring med Gud og hans ord, og ellers i livets hændelser, kunde faren faa lede sin søn til Kristus og til korset.

Senere fik faren være til raad og hjelp for sønnen i andre anliggender baade naar det angik prestekald,

giftermaal o. a. Naar problemene syntes uløselige gik sønnen til far og mente at det likefrem umulige forestod. Det syntes som vor Herre endog maatte komme i knipe. Men faren mente at vor Herre hadde greiet det som var vanskeligere end det. Og vor Herre greidde den ene vanskelige sak efter den anden, — og faren fik nok ret.

Mest gildt var det vel naar far og søn reiste sammen og holdt møter rundt om i bygdene. En sterk aandsmagt fulgte med dem hvor de fo'r, — og Gud stadfæstet deres virke med de medfølgende tegn. En mand i bygden sa om dette: "Om jø gik ned i kjellærn og ældrig syntet mæ for e menneske, vekkelsen slap jø ente unna. Den kommer te ælle."

Det var velsignet at være far og søn i de dage, og velsignelsen har holdt ved baade i Aremark og blandt Hallesby-familiens egne medlemmer. I fjerde ledd finder vi igjen Christian nr. 2, dr. Hallesbys ældste søn, som ogsaa er teolog og reisende prædikant.

"Gamle" Hallesby gik hjem til Gud 21de februar 1923, i en alder av 78½ aar. Omtrent en maaned før sin død skrev han til en søster følgende tanke: "Det at bli gammel er ikke det samme som at bli beredt til at dø. Derfor maa jeg daglig grave mig dypt ned i Jesu vunder og saar at Satan maa ligge under med al sin magt og ret." I dødsstunden sa han: "Jeg ligger som en ugjerningsmand paa klippen Kristus."

Med disse ord avsluttes "gamle" Hallesbys saga.

(Kilden til denne artikkel: Mundtlige meddelelser; Mustorps: "Haugianere i Østfold"; og "Vaarløysing" av Handeland, hefte 11, 3. bind.)

—Indremissions Vennen

SAKARIAS WATLAND

Sakarias Watland var født i Lyngdal, Norge den 24de Juli 1852. Han var gift med Antonetta Oveson. I sin ungdom var han sjømand og seilet over de store verdens hav. Han bosatte sig først i Nebraska. Siden levte han i Oklahoma, Minnesota, Gladmar, Saskatchewan, og saa til Belleau Brook, Saskatchewan. Pastor Gustav Ostrem besøkte ham ofte. En kort tid før han døde da Ostrem besøkte ham hadde han vanskelighet i at samle tankerne, men kunde følge med naar kjendte salmer blev sunget. Han døde den 29de desember 1941.

Pastor Ostrem nevner at Waltand bekjendte sin tro paa Jesus som personlig frelser. Slik lerte vi ogsaa ham at kjende da han levte i Lake Alma kaldet. Saa er han ogsaa flyttet over grensen. Fred med Watlands minde. —V.

Torkel E. Aasen døde den 3de Januar 1942. Han naade en alder av 83 aar, 3 maaneder, og 16 dage. Han var født i Ringerike Norge, den 14de Oktober 1858. Han var en flittig arbeider for Kirken og dens velferd. Han blev begraven den 4de Januar 1942 paa Melfort Creek Kirkegaard, Pastor J. S. Stolee forettet. En stor forsamling var tilstede.

Mrs. John Aasen, Lenvale.

From Camrose Lutheran College

Time marches on and more than half of our school year is over. The present school year compares very favorably with other school years. Our enrollment for the year is 108, which is only four less than the enrollment last year.

The students have been active in their religious activities. This year we have the largest Christian Service Group in the history of that organization. The group has been holding meetings every Thursday in the College Chapel. Members of the group have been giving programs in various churches in the community and have broadcast programs on the "Lutheran Hour" over C.F.R.N.

During the past week the annual Consecration Meetings have been held in the College Chapel with Rev. A. M. Vinge in charge. We pray God that they may have been a blessing to everyone at the school.

Yours sincerely,
E. M. Bergh.

News from Bethany Sunset Home

Andrew Anderson, Henry Holte of Amisk, and Mr. Jacobson of Daysland recently visited the Home. Their presence and generous donations were much appreciated.

* * *

It is with grief that the Home reports the death of John Trotland. His short stay was an inspiration and a blessing. This brother will be missed. The Home wishes to thank the many friends who gave memorial wreaths in the form of gifts in brother Trotland's memory.

* * *

The new member on the Board, Pastor K. O. Kandal, was given a hearty welcome. Mr. Ole Kirwold, Calgary is Member of the Synodical Board. That he was present at the Board meeting was much appreciated.

* * *

There is an urgent need of a new building. Thankful to God as we are that we do have this home, let us remember that a new building is a real need. A committee was elected to study certain plans in this connection.

* * *

A list of recent donations to the Home will follow in a later issue of Hyrden.

M. W.

Gift Acknowledged

S.L.B.I. acknowledges with thanks an anonymous gift of \$15. from a friend at Lake Alma, Saskatchewan. G. O. Evenson, Principal.

THEY MEAN BUSINESS:

The Sunday school teachers of Edmonton circuit who were at Viking on February 7th, for their Institute were earnest about their work. One couldn't help but get the impression that these teachers meant business. They made real sacrifices to be present. Four men who teach in the Edmonton Sunday School came a hundred miles—and it meant that they had to take the day off from work too, but they considered it worth while. Many others came distances of fifty and thirty miles over indifferent winter roads. One of teachers present had taught 29 years in Sunday school and another 24 — Yes, they mean business! They believe this work important. Of course, all Sunday school teachers should consider this work very important for it is our Lord's work. But how about the parents? Surely they should be interested in Christian instruction so that they have their children attend regularly with well prepared lessons. Like the consecrated Sunday school teacher, let the parents too mean business.

The Institute went on record as favoring a conference of Sunday School Teachers at our Bible Camp Site at Hastings Lake some time during the summer.

J.B.S.

Vacation Bible School Teachers

Our Lutheran Bible Schools at Camrose and Outlook have many students who are available to teach Vacation Bible School this summer, and are competent to do so. Congregations and pastors have a splendid opportunity to enrich the spiritual life of the children in their midst by calling on these young people to carry on this work. Write to one of the schools and secure further information.

GOD'S STRANGE ANSWERS

He was a Christian, and he prayed.

He asked for strength that he might do better things. But he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He had received nothing he asked for; all that he hoped for.

His prayer is answered, he is most blessed.

For God so loved the world,
that he gave his only be-
gotten Son, that whosoever
believeth on him should not
perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is
not judged; he that believeth
not hath been judged already,
because he hath not believed
on the name of the only be-
gotten Son of God.

Winnipeg, Manitoba, Second Nr. in February, 1942

How may I be a Christian in my work as a merchant?

Matt. 7. 12.

Although it is not a general rule, one can be a Christian in working as a merchant but this question, the same as any other has a Pro and Con and has many problems. In the first place a Christian accepts all he has as a trust from God therefore his place of business will be kept clean and in order; a surrounding that will be fitting with the merchants life. The walls will not be filled with Dance notices and amusements of this nature but a bulletin board will have notices of interest to the public including healthful sports and special services. With this environment we meet our customers. We find that coarse language and filthy stories often found in stores etc: are replaced by clean language. Of course we run into exceptions. In a public place we find all types of people some having no self respect, but if they come regular, a christian can use his influence here also.

In the course of the days work we come in contact with many children. One should strive to gain their confidence and not only invite but urge them to attend Sunday School. As a Christian merchant it is easy to invite and make known church activities. He should hold a position of trust in his community and be of help to his fellow-men and by so doing they may also see the Light of Salvation.

The largest problem a merchant has to cope with to be a Christian is in buying and selling. Is it right to buy and sell? I believe it is but in such a manner that in our prayers we can ask Gods blessing on our business and in our dealings with men. With merchandising as it is today a Christian cannot use many of the methods employed to make Specials and cut prices. Remember you only get what you pay for. The hard part for a Christian merchant is, that those he has fellowship and works with on Sundays and in other church activities are not dealing with him during the week. It creates a strong temptation to follow the methods of the worldly merchant. As a Christian in our work we have Bills to contend with, but if we are to bear the Light we should try to keep our affairs in order. As long as they are on the right side of the ledger we can live our own lives but if we fall into the hands of the creditors we do as the creditors say. I think this is an outstanding example of the world. They gradually fall away from God until the world has them in control and then do as Satan dictates, in the end bankruptcy and ruin or Eternally Lost.

A Christian merchant shall I say should not smoke drink or have bad habits which take a lot of extra money but has his whole interest in the work of Gods Kingdom therefore any profit that is made through the business God has intrusted to him will go to the work of the Church.

Luther Leaguers if you should ever go into business as a merchant take my advice and run it as a Christian and under the Golden Rule but do not make the mistake that you can be saved by following this rule. Let us remember Matt. 22:37-38, Jesus said Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all the mind. This is the first and great commandment. —John Walker. Paper presented at Camrose Circuit Luther League Convention Feb. 13—15, 1942.

In Memory of Mother

Dear Mother has gone
From our midst here below
The gift God consented
On us to bestow.
She silently slipped

Family Prayer A.M. VINGE 1936

1. FA - THER IN JE - SUS NAME WE RAISE
2. O GE THOU STILL OUR STRENGTH AND PRAISE GUIDE

THIS MORN - ING HOUR A HYMN OF PRAISE
SO WE MAY IN THY GRACE A - BIDE

FOR REST AND PEACE, FOR THY GREAT LOVE
TILL WE SHALL REACH THAT BLISS - FUL SHORE

FOR COUN - LESS BLESS - INGS FROM A - BOVE
WHERE WE SHALL PRAISE THEE E - VER - MORE

EVENING -
FATHER IN JESUS NAME WE RAISE
AT CLOSE OF DAY A HYMN OF PRAISE
FOR THY BLEST PRESENCE LOVE AND CARE
THAT HALLOWS THIS SWEET HOUR OF PRAYER. A - MEN

FORGIVE OUR SINS THAT MARRED THE DAY
O, BLOT THEM OUT AND LORD WE PRAY
STAND THOU TO GUARD THROUGH HOURS OF NIGHT
THIS OUR DEAR HOME TILL MORNING LIGHT.

Assistance in ARRANGING HARMONY KINDLY GIVEN BY
Selma AUNE, KIMISTINO, Sask (1940)

This hymn was written for use in our home only, but was first printed in Hyrden by request, and again by repeated request it is re-printed. May it bring blessing. —V.

O'er the threshold at night
To make her abode
In the City of Light.

An angel descended,
On white shining wing,
To recall to the realms
Of our Almighty King
Our mother whose dear voice
No more we can hear
Whose kind words forever
Are hushed to our ear.

Through sorrow and suffering
And pain here untold
Life's burden she bore
With a heart of pure gold.
Through faith in the Saviour
She'd found peace in life,
Now granted rest
From all earthly strife.

May He grant us
At the close of life's day
A reunion with you
Mother dear, o'er the way;
Where death, pain and sorrow
No entrance may gain,
Where God shall give light
And Christ ever reign.

In loving memory of Mrs. S. Severtson, Enchant, Alberta who silently passed away February 24th, 1941. Ever remembered by her husband and family. —Pearl Severtson.

This is a copy of mimeographed letters sent to each Circuit Stewardship secretary to be signed by him and forwarded to each congregation and preaching place in the district.

Greetings in Jesus' Name!
Dear Member of
..... Congregation. We want to
thank you most sincerely for the
support given to the budget in 1941.

We almost reached our allocation. We want to do that in 1942, and we now have the opportunity before us. Your congregation has been asked for Many congregations raise the full amount and more. But many fail to do so. The secret in raising the budget seems to be to

GET AN EARLY START

We suggest that you plan early in the year now you will make your apportionment. Then work your plan. There are many ways to do this. The Penny-a-Meal boxes during Lent has solved the problem for many congregations. Boxes may be had gratis by writing Pastor A. M. Vinge, Ryley, Alberta. Many have asked for them. Although Lent will be here when this letter reaches you, there is still time to secure the boxes.

Our workers need our support. In a distressed world they hold forth the Word of Life which holds the only hope for mankind. Christ is the answer to all problems.

We therefore kindly urge you to begin early. Begin now! Penny-a-Meal, Mission Offerings, Mission Envelope System, Every-Member Canvass, — all are ways in which the goal may be reached. In the Name of the Lord of the Harvest, and for the sake of the extension of His Kingdom, we make this appeal.

In Jesus' Name

District Stewardship Sec-y.

Circuit Stewardship Sec-y.

We regret exceedingly that the shipment of Penny-a-meal boxes and labels has been delayed. Orders will be filled as soon as possible. —V.

Evangelists.

Last Summer at our District Convention, a committee was elected to arrange for Evangelistic work in our District. This committee has met from time to time to discuss the problem; some correspondence has been carried on with the general Mission Board, and with some of the evangelists but the results have so far been rather meager. As was stated at the District Convention, it is not easy to get workers as long as we have no funds with which to defray their expenses.

Rev. P. Nordsletten, representing our synodical Mission Board, worked for a few weeks in Saskatchewan last Fall; and we have hopes of getting him back for about six weeks next Summer. But six weeks pr. year is not much in a territory, the size of the Canada District. And it seems that it will be difficult to get much more time from our synodical evangelists at present. We have, of course, some faithful workers, who go out at their own risk accepting collections as their pay; but very few of our workers can afford this. In many of our localities collections do not as a rule amount to very much—and such localities need the work of an inspired and inspiring evangelist very much. As a result, the larger communities with better audiences and more generous collections, get the most work, while the smaller groups are often neglected.

Your committee feels that something should and must be done for this kind of work. And we are hereby appealing to friends of evangelistic work to show their interest in a tangible way by sending contributions for it to Rev. A. K. Odland, Bawlf, Alberta, who has been duly selected to receive such contributions. They will be properly accounted for, and wisely used by your committee.

By right we should have an evangelist working the year around in our District. But if that is to be possible, we must be able to pay him for his work. By united effort it should be quite possible to raise enough money for such work; but then we must not only say: "Yes, by all means, let us have an evangelist!" And then leave it to somebody else to pay him. We must show our interest not in word only, but in deed as well. If a sufficient number is willing to send contributions, we may be able to secure the service of someone, who is specially fitted for the work of evangelism. This is a great work, a necessary work, a profitable work for the individual and for the church in general. Let us rally to the call and send our contributions to Rev. Odland.

Yours in His service.

K. O. Kandal; A. K. Odland; A. H. Solheim, Committee.

Maker of Mountains

BY GRACE NOLL CROWELL

Maker of Mountains,
Creator of their beauty and their might,
I lift my small and human heart to Thee,
Fill it, I pray, with something of their
might;
Their steadfastness; their high serenity.
Sweep it with canyon winds and wash it
clean
With clear cold water from the eternal
snow.

Let these bright torrents purge me—let all
mean
Desires and passions leave me—let me go
Back to the lowlands, back to the crowded
days,
Poised and sustained and ready for my part.
Let me go back, schooled in the mountains'
ways,
Bearing their old wise secrets in my heart.

"Evil is never so deadly as when
it puts on an air of respectability."
—Dr. Pusey.

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

USE ME

"Use me, God, in Thy great harvest field,
Which stretches far and wide, like a wide sea,
The gatherers are so few, I fear the precious yield
Will suffer loss, Oh, find a place for me,
"A place where best the strength I have will tell—
It may be one, the other toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done."

From the Tofield Mercury

Dear Editor:

The following is a copy of an article published in the Gospel Banner of Jan. 1, 1942. Would you kindly insert it in your local newspaper.

THE KEY IN WHISKEY

There is a key in whiskey: Whiskey. This key fits many locks. It locks up the human brain and unlocks the doors to insanity and the "bug house"; it closes the doors of a husband's affection for his wife, and at the same time opens the doors to road houses, brothels, and "strange women"; it locks the door of modesty and unlocks the door of coarseness and shame; it closes the door against decency and opens the door to filth and impurity.

This key slams shut, in the faces of emaciated mothers and starving children, the door to plenty, and opens wide the door that leads to poverty and rags; it locks the doors of comfortable homes and thrusts the inmates into the streets as beggars and pariahs of society.

This key, this whiskey key locks hard and fast the doors of good health, and unlocks the doors of pain and gaunt disease; it locks the door of happiness and unlocks the door of misery and woe, and broken hearts; it closes the door of reason and leads men into the fanciful land of delirium tremens, where with horrible visions they behold demons, snakes and "pink elephants."

This key closes the door of life and opens the door of the house of death; it opens wide the doors of funeral homes and cemetery gates; it opens the unsatisfied mouth of the new made grave to receive the latest victim.

This key, this whiskey key, locks the door of heaven against all drunkards, and unlocks the door of the dark dungeon of despair and eternal damnation for its countless millions of doomed dupes.

Beware of the Whiskey key.

Reader, will you not help us in the battle against this terrible evil.

Sent in by R. J. Rogers.

WMF. Members, what do you know about the Lutheran Book Mission

Dear friend:

What do you know about the Book Mission? Are you acquainted with this mission and its aim?

The Book Mission publishes Christian Booklets and Tracts and distributes them free of charge. In this way it helps to awaken and strengthen the spiritual life among us and to promote Christian education.

These small messengers with a word from God, freely distributed, will be able to reach as far as a willing hand is found to bring them around.

Now, dear friend, are you willing to join with us in this work and help us to distribute these small silent messengers? Surely there are some, into whose hands they never will fall without your help.

You can help this mission: by making yourself acquainted with its work—by having our literature on hand for distribution at suitable occasions—by encouraging your congregation or your society to remem-

Report of Yorkton Circuit WMF.

November first the W.M.F. of Yorkton Circuit held a meeting in St. Olaf Church, Govan. It was decided that election of officers be left for the spring meeting.

We had Mrs. I. Iverson, District Vice Pres. with us. She gave a very encouraging talk regarding work of the W.M.F., mentioned how very necessary it is for us to carry on church work, both locally and for missions. She also stressed organizing societies for little boys and girls.

Mrs. Urness presented the work of circuit Historian. She urged all Ladies Aids to send in histories with snapshots, or old pictures of interest, to the Ladies Aid. A greeting by the L.D.R. was read. We were glad to have with us the L.D.R. vice-pres.—Mrs. A. Brandsgard. The evening program was as follows: Theme — Broadcasting Good Seed. Prayer was offered by Mrs. J. A. Berge. A duet by Mr. and Mrs. Kvenshagen preceded a talk by Mrs. I. Iverson on "Sowing the good seed through various organizations." Solo by Miss Bertha Leckness and an address by Evangelist Nordsletten, "A sower went forth to sow." Mrs. Brandsgard sang a solo with guitar accompaniment. After another duet by Mr. and Mrs. Kvenshagen the offering was taken. A short talk by Rev. Urness and a hymn brought the meeting to a close. Rev. P. Nelson pronounced the benediction.

We were grateful for the beautiful music rendered by the organist Miss Leckness and for other musical numbers; for the inspiring addresses of Mrs. Iverson and Rev. Nordsletten; and grateful to Rev. Urness for his encouraging words. A thanks for all who appeared and helped in the program, thanks also to those who encouraged us by their presence. The business meeting in the afternoon was well attended and we all enjoyed so much the kindness and hospitality of the Govan Ladies Aid. We were very much encouraged by the interest that they displayed in the work of the W.M.F.

Sent in by Mrs. J. H. Rostad, Southey, Sask.

SATISFIED

By Robert Hare

Only to know in the coming years,
To see the "why" of life's many tears.

To read its disappointment scheme,
And understand the fevered dream,
Look out with eyes of perfect sight,
With all revealed in heaven's own light.

Only to see in the coming years,
The vision by life's tears;
Then with angelic hosts to call,
And crown our Master Lord of all,—
Love's rain of tears forever dried,
The heart forever satisfied.

ber this mission with a gift, and by giving a personal gift according to your means.

Will you do this?

We frequently receive word that our literature has been of spiritual help and comfort to some one.

Lutheran Book Mission of the Norwegian Luth. Church of America 3445 17th Ave., So., Minneapolis, Minn.

* * *

A Christian was giving away Gospel tracts on board a steamer. A gentleman who accepted one in a gracious way, said, "I have not much faith in that kind of work." Said the Christian, "It was through a Gospel tract given to me in Glasgow twenty years ago that I was converted." The gentleman showed considerable interest, and asked for particulars. On hearing the young man's story about the tract, he said: "I am the one who gave you the tract. For years I ceaselessly distributed tracts but I saw so little result from my efforts that years ago I ceased scattering them. But by the grace of God I shall start again."

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

No doubt we think when we fly into a rage, that we shall now conquer both people and country; but soon we ourselves are beaten. He that ruleth his spirit is better than he that taketh a city, and that person is a winner who can be silent when others scold. . . . There will be no sanctification and growth in grace in those who are unacquainted with the war against evil. But where the enemy storms ahead with a force that we cannot resist, and then the power of God finds a place in us, so that we win — that is sanctification, that is growth in grace, that is the power of God made perfect in the helpless one.

When the ungovernable nature is held in check, when the quicktempered man controls his anger, when the loose tongue is silent and neither wounds nor gossps, and when the hard-hearted person becomes mild and tender — that is victory. That is the meek person who is blessed. . . . God grant that we be found among the meek.

—Ludvig Hope.

News From Spruce Home

The Spruce Home Y.P.L.L. is planning its work for the coming year. With Christ's challenging words, "If any man will come after me let him deny himself, take up his cross and follow me" (Matt. 16:24), as motto and "Beneath the Cross of Jesus" as theme song, it is our desire that when the books are balanced in December, all Leaguers may be living in deeper consecration and others contacted by word or life may see the empty cross and live for the risen Savior.

The Every Member Plan is being used for the third year. This plan with its full program leaves no room for idleness. Devotional meetings are as formerly, being held semi-monthly, business meetings quarterly and executive meetings monthly.

Last year we held eighteen devotional, four quarterly business and twelve executive meetings. This year the individual committees are urged to meet once a month to discuss work and plan programs.

The Missionary Committee has the important task of doing local Mission work, besides being responsible for arranging for meetings in the surrounding districts; of these Prince Albert and the nearby vicinity of Wheatley have been the two main places. The Mission project for China is, as last year, going to be raised by free-will offerings, placed in Mission boxes in the homes.

We have only seventeen members in our League, so there is plenty of room for membership canvassing. However, the Membership Committee is also responsible for seeing the present enrollment is present at the meetings.

The Educational Committee has to do with the P.T.M. and Reading Project. To encourage reading they are planning to have book reports at intervals.

Young people want their fun so the Social Committee needs to keep alert. Socials are to be held once a month. During the winter months these are to be in the homes in conjunction with the second devotional meeting of the month.

Although our League does not want to place too much stress on "money making", money is needed to carry out a League program. Besides the local expenses, there are the Centennial Appeal and the Youth for Christ offering. During the coming year we have decided to use the pledge system — each Leaguer will be given the opportunity of pledging money or property for the extension of the Kingdom through the supervision of the Stewardship Committee.

With prayer for courage and strength, it is our desire that we may be true to our League name, *Win-Some*.

—A Spruce Home Leaguer.

Bible Camp Dates

Moose Jaw Circuit, June 29 — July 5.
Christopher Lake, June 29 — July 12.
Swift Current Circuit, July 4—12.

"The secret of the sweetness and poise of many Christians is due to their being much alone with God. You may be alone with Him anywhere."

—N. N. Ronning.

News note for the Hyrden

ATTENTION SINGERS

ORDER EARLY and begin to practice NOW, for the Choral Union Concert to be held in Saskatoon, Sask., July 16—19, 1942.

The songs are as follows:

No. 20 "Rejoice and Sing", by J. S. Bach, price 10c.

No. 4163 "O Send Thy Light", by Balakireff, price 15c.

No. 13 "There Shall a Star from Jacob", Mendelssohn, price 15c.

No. 106 "In Heaven Above" by Christiansen, price 12c.

No. 51 "Beautiful Saviour" by Christiansen, price 8c.

No. 5025 "Jesu Priceless Treasure" by J. S. Bach, price 10c.

No. 12 in the New Concordia.

Order direct from: Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota.

Or from the undersigned: Please order early so that you will have your music in plenty time. Practise counts.

Yours truly,

CHORAL UNION, of Canada District
Young People's Luther League,
Miss Aurora Johnson, Sec-Treas.
Assiniboia, Sask.

The Epistle — II Peter 1:19-21

THE GIFT OF GIVING

TIMELY TOPICS

C. K. Solberg

Yes, it is a gift, a gift of God's grace. We are born selfish. A selfish man may give and give even liberally, when he can materially or otherwise profit. But to give cheerfully to aid the needy or to further some good cause without looking for material profit or praise is a gift of grace.

Unselfish giving of time, talent, or means can only be prompted by the love of God shed abroad in our hearts. We do not mean the natural love which at times reveals itself in a remarkable degree like the mother's love for her child. That, too, is God-given.

But the giving of self and substance, which is prompted by Christian love, is divine, the fruit of the Spirit. Christian giving is practiced only to the extent that the love of Christ dwells and rules in us.

A real Christian will have his eyes open to see the opportunities for sharing with others what he possesses. He will seek to know the various activities of the church and experience the joy and the blessing of giving as the Lord has prospered him. As a cheerful and liberal giver, he experiences that it is more blessed to give than to receive.

Now let us honestly face the condition among us in the church. Does the giving of time, talent, and means indicate much love for the Lord and His cause? On Mission Sunday the pastor can see able-bodied men go around the altar with a quarter or a dime for missions, and on one evening they can go to town and spend a dollar or more for what is unnecessary or even harmful. It were well if we would always remember that the Lord stands at the altar watching what we bring to His treasury. The majority of our church members have not learned the art of Christian giving.

Let us not forget that we are mere caretakers, stewards over what God has entrusted to us, and that we shall be called to account for our stewardship. If our church members would permit God to give them this gift of giving and then practice their Christian faith in love, there would be no need of employing an army of solicitors using high pressure methods by the printed and the spoken word in order to secure the needed funds for the Lord's treasury.

To those who readily protest against the pastor preaching about money and the use of it, we would say: Let them read their Bible and note how much the Lord has to say about that subject. These objectors are as a rule the most close-fisted givers, even though some of them can speak very piously.

Some one had said: "A man is not converted till his pocket-book is also converted".

—Lutheran Herald.